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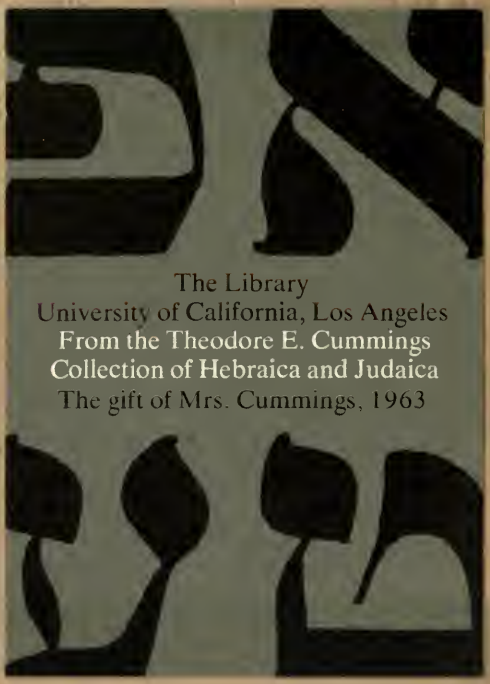

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With all good wishes for

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Jours

Adolph

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r Madam.

he accompanying Pamphlet, which
honour to bring under your notice,
a number of facts and arguments
one of the most vital questions
ng Anglo-Jewry has to deal. They throw
triking light on the position
n relation to the Synagogue
unity and reveal a state
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MINISTERS IN THE MAKING.

JEWS' COLLEGE, THE SYNAGOGUE,
AND THE COMMUNITY.

BY

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I.—THE QUALITY OF THE CLERGY.

UPON what, more than anything else, does the prosperity of a Synagogue depend?

And, consequently, by what, more than anything else, does Judaism in this country stand or fall?

There can be but one answer to these questions—**the minister.**

Different conditions, of course, prevail in different localities, and it would manifestly be unfair to say that empty benches are in every case the result of an incapable minister. But if at times even a minister of the highest qualifications cannot succeed in keeping alive the religious enthusiasm of his congregants, or of a section of them, how much greater is the danger of apathy if men of secondary abilities are appointed to the sacred office.

No doubt we should all like to believe that the welfare of our religion was independent of such a personal consideration—that spiritual enthusiasm was so deeply embedded in the hearts of our community as to render the future of Judaism assured even if a professional clergy ceased to exist. But who could indulge in such a belief? In Judaism, as in every other faith, the personality of the appointed ecclesiastical leaders of the people counts for everything; it is vital to us

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as a religious community, and without it we are lost—to-morrow, if not to-day.

This question of the professional clergy would be less pressing if it were customary in this country for laymen of high ability and influence, whose means allowed them to disengage a considerable part of their energy from mundane labours, to devote themselves to the spiritual service of the community. The personal problem would then to a large extent be solved. But this condition does not exist among us to-day except in a very slight degree. True, there is Mr. Claude Montefiore to present a brilliant exception to the rule ; but his religious views do not commend themselves to those to whom in particular these remarks are addressed, and his is, for all practical purposes, a solitary example. As a general and indisputable axiom it may be laid down that the only personality expressed in, and impressed on, the orthodox Judaism of this country is that of its professional exponents.

To-day there is among us a body of ministers from whose zeal and devotion there is no desire to detract. It is recognised that they are doing their best to deal with a situation of extraordinary difficulty and complexity, due partly to spiritual unrest from within, and partly to economic pressure from without. Yet it cannot be maintained that their success leaves nothing to be desired. It is not within our present purpose to estimate the precise extent of their shortcomings or to analyse their causes ; it will be sufficient to point the moral. If Judaism is to thrive in the future, if we are to do our duty to the coming generation, it is our most essential obligation to provide, as generously and as thoroughly as our means will permit, for the training and equipment of those who are to preach the tenets of our

faith hereafter. Nothing should be allowed to stand in the way of that duty.

At the present moment English Judaism lies in the melting-pot. Many dissolvent forces are at work, and for years to come there is likely to be a determined struggle between those who would preserve the material in its ancient form (though, maybe, burnished and tempered by the fire through which it has passed) and those who would transform it into quite another shape. What will be the result ?

That depends upon ourselves—upon the efforts we make to produce men of the highest calibre as champions of our side.

And where are we, the members of the greatest stronghold of orthodox Judaism in the British Empire, to look for our warriors in the fight ? Where but in **Jews' College,** whence in the past we have drawn practically every one of our ministers, and upon which alone we can depend for our future supply ? **It is in Jews' College, and in the manner of men that are trained within its walls, that we must look for the solution of our spiritual troubles.**

II.—THE UNITED SYNAGOGUE'S DEBT TO JEWS' COLLEGE.

THE debt which the United Synagogue owes to Jews' College has always been recognised by the authorities of the former body—in words if not adequately in a more material and practical form. In 1877—seven years after the establishment of the Union—a Committee was appointed by the Council of the United Synagogue for the purpose of ascertaining what steps should be taken to provide for the training of students who should become its future ministers; and as the result of this Committee's investigations it was in the following year decided, for the first time, to grant a subvention of £200 per annum to Jews' College, and to take part in its administration.

In 1896, when the grant again came up for discussion, the following official reference was made to the College :—

> "It may be stated that it is to the interest not only of the United Synagogue, but of the whole community of English-speaking Jews, that Jews' College should be properly and adequately maintained. It is urged that many capable and earnest men have been trained within its walls, that these men are doing good suit and service to the community, and that it is the duty of the United Synagogue to assist the Jews' College at a time, like the present, when it is in sore need of financial help."

Still more recently, and still more succinctly, has the debt been acknowledged. In the report (dated December, 1909) of the special committee of the United Synagogue Council which investigated the question of the annual subvention, the following significant sentence occurs :—

> **"The United Synagogue has every reason to be grateful to that institution (Jews' College) for the many men, who have become ministers of constituent synagogues, who were educated within its walls. The United Synagogue regards Jews' College with the greatest goodwill, and looks to it to supply in the future a succession of ministers, as it has in the past."**

What precisely, is the nature of this obligation ? It may be stated very clearly and briefly.

There are sixteen constituent congregations attached to the United Synagogue. With two exceptions, every occupant of the office of first minister and preacher in these congregations was trained at Jews' College ; in addition, the United Synagogue obtained its two eminent Dayanim from the same source.*

This is the most eloquent argument that will be found in these pages. It speaks for itself.

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* This, it should be mentioned in passing, by no means exhausts the debt of the London Synagogues to Jews' College. For instance, both the present ministers of the Berkeley Street Congregation were trained at that institution.

Some subsidiary points may be adduced in this connexion. The report of the special committee from which we have just quoted points out that during the ten years preceding the opening of its inquiry no fewer than seven ministers were supplied by the College to the United Synagogue, while eighteen other students found ministerial posts elsewhere during the same period. Thus, if we take these ten years as an average period, the United Synagogue draws upon the College to the extent of 28 per cent. of its annual ministerial output, and practically fills its pulpits with men who have been prepared for such service at this institution.

Where, it may aptly be asked, would the United Synagogue be without Jews' College ?

III.—THE UNITED SYNAGOGUE AND ITS DUTIES.

HE United Synagogue is a body of many and varied activities, the benefit of which is, with broad-minded generosity, by no means confined to its own members. Its proudest boast is that, during the forty years of its existence, it has dissipated the parochial spirit that formerly animated synagogal politics, and has succeeded in substituting for it (in the words of the last annual report) "a wide acknowledgment of the wants and requirements of London Jewry as a whole : so that, apart from its religious influences, each constituent synagogue has become a centre of usefulness in promoting and carrying on works of an educational and benevolent character." In pursuance of this laudable aim it devotes large sums annually from its funds to the general purposes of the community, and in addition maintains a very flourishing mutual aid fund. On these objects it spends altogether over £5,000 a year.

To Jews' College, which may almost be said to provide the mainspring of its existence as a religious corporation, the United Synagogue contributes just £200 a year!

We shall shortly proceed to dilate upon the palpable, the pitiful, inadequacy of such a grant. Before doing so, however, we would ask : What is the prime duty of the United Synagogue ? This is a question which those who are responsible

for its administration do not seem to have put to themselves, or, if they have done so, have considered with minds somewhat clouded by prejudice.

The *raison d'être* of the United Synagogue is, beyond all doubt, that it should assist and guide into the most profitable channels the religious activities of the synagogues under its control, and, through them, of the orthodox community in general. After it has satisfactorily accomplished this elementary aim, it should be its privilege—indeed, its sacred duty—to use whatever force it has at its disposal to aid those other great institutions that work for the social well-being of the community. In every well-ordered organisation necessities come first; in the case of an organisation such as the United Synagogue we maintain that there cannot be two opinions as to which of its activities fall under this category.

How is the religious (and for the matter of that, most of the social) influence of this body exercised? Through its ministers. **The ministry, then, should be the first care.**

It is very far from our desire to belittle the purposes to which the United Synagogue devotes the great bulk of its surplus funds: we know that, from the point of view of the community's social welfare, it is wisely and usefully distributed. But we do maintain that the subvention of such an institution as Jews' College should not be regarded, so to speak, as an afterthought—as only to be granted if there is sufficient money left in hand after the claims of charity have been disposed of. If ever it could be truly said that charity begins nearest home, it is surely so in this case. **Jews' College is the one extraneous institution whose existence and whose prosperity are absolutely vital to the interests of**

the United Synagogue; but, for all the material recognition it receives, it is placed on a par with an industrial school. Where is the justice, where is the logic, of such treatment?

It will now be asked: What is the pressing need of Jews' College? Granted that the United Synagogue's subvention is small in comparison to the benefits it receives, is there any urgent necessity for raising it?

The answer is not far to seek.

IV.—THE NEEDS OF JEWS' COLLEGE.

HE affairs of Jews' College, if the present year may be taken as a criterion, are being conducted at an annual loss of close upon £500. Hitherto the deficit on an ordinary year's working has been smaller, though still considerable; but the College now stands committed to increases on salaries and entrance scholarships amounting to £275, while the administrative expenditure has also been necessarily augmented. Adding the accumulated deficit of £222—the amount by which the College was compelled to overdraw its account at the end of 1909—it will be seen that when the present year closes there will be **a total deficit of about £700.** This is a sufficiently serious state of affairs.

It must be obvious to the meanest intelligence that Jews' College is urgently in need of funds to liquidate its current liabilities, quite apart from the desirability (to which reference will be made later) of increasing the efficiency of the institution in the interests of the community.

The ordinary income of the College is about £3,500. Of this amount no less than £1,000 is contributed annually by the Spanish and Portuguese Synagogue out of the Sir Moses Montefiore Endowment. From investments the College derives about £1,500, from subscriptions and donations about £730, in which is included the generous annual subvention of £200 from the house of Rothschild, and with the exception of one or two small items the only other source of income is the subvention of

the United Synagogue. The ordinary expenditure is now little short of £4,000.

Who gets the benefit of this expenditure? On its own admission the United Synagogue, contributing £200 per annum, has in recent years taken 28 per cent. of the ministers trained by the College. The Sephardic Congregation, in return for its annual grant of £1,000, has had but two ministers from the College during the whole period of its existence.

Where, we have asked, would the United Synagogue be without Jews' College? There can be no manner of doubt that, were the College to close its doors, that institution would be the first to suffer. It would suffer severely, both morally and financially. The first thing it would have to do would be to make provision for the training of its own ministers. Could this be done for £200 a year? It could not be done adequately for ten times that amount.

An institution that requires seven new ministers in ten years could not give them the lengthy training that is necessary at a cost of less than £1,500 a year, even if every student it trained ultimately entered its service. When allowance is made for the inevitable leakage of students, it would be found that the annual cost would exceed £2,000.

Where, then, is the excuse for the present meagre grant to the College? A glance at the history of the subvention may be appropriate.

As has been seen, it was first voted thirty-two years ago, in consequence of the necessity that devolved upon the United Synagogue authorities of making provision for a future supply of ministers. At that time both the United Synagogue and Jews' College were in a vastly different position from that in

which they find themselves to-day. The former body then comprised only eight constituent synagogues (just half of the present number), and its total income amounted to about half its present revenue. Moreover, at that time it was naturally very uncertain what use the Union would be able to make of the College, although the number of the constituent synagogues made it clear that such use would be limited as compared with the benefit now enjoyed. On the other hand, in 1878 Jews' College was being run at a cost amounting to about £1,200—less than a third of the expenditure estimated for the current year—so that, all things considered, the experimental grant of £200 made thirty-two years ago was a sufficiently fair beginning.

The subvention stood at this figure until 1887, when, owing to its own financial difficulties, the United Synagogue (by that time numbering eleven congregations) reduced it to £100. This was the beginning of the shortsighted policy which, almost without exception, has characterised the dealings of the Council with matters of vital importance to the cult of orthodox Judaism. By way of compensation, in this year the West London, or "Reform," Synagogue for the first time made a grant of £50 to the College, "in recognition of the indispensable services which that institution is rendering to the community in the training of the Jewish clergy." One might look in vain for a more striking contrast in treatment—a single Reform congregation contributing £50, and eleven Orthodox congregations giving £9 a-piece!

Ten years later a reversion was made to the original grant, and this was the occasion of the striking official tribute to the College already quoted. Matters remained in this position for a further seven years, but in 1903 the Council was induced by Mr. Adolph Tuck, one of the Treasurers of the College, to disregard the recommendation of the executive, and to vote an

additional £100. When, however, in 1906, it was suggested that the grant should be increased to £400, the Finance Committee succeeded in having their own way with the Council, with the lamentable result that the subvention reverted once more to its original figure of £200, at which it has stood ever since. It may be mentioned here that one of the staunchest Jews and most clear-headed men on the Council of the United Synagogue and in the community—the late Mr. Ellis Franklin—felt so keenly the injustice of the 1906 reduction that he at once made an anonymous gift of £200 to the College, in compensation for its undeserved loss.

V.—THE COMMITTEE OF INQUIRY.

UCH is the plain history of the United Synagogue's grant to Jews' College from 1878 to 1907, when the former body appointed a Committee "to examine and report upon the question of whether any, and if so what, contribution should be given to Jews' College by the Council of the United Synagogue." In appointing this Committee, at the pressing instance of the Senior Treasurer of the College, the United Synagogue Council acted in direct opposition to the wishes of its honorary officers, who apparently were not desirous that the charges of inefficiency which had been levelled against the College, and which provided a convenient excuse for maintaining the grant at a low figure, should be officially investigated. The report of this Committee and its discussion by the Council are of such recent occurrence that they need be dealt with but briefly in these pages.

It will be remembered that the Committee, over which Mr. Albert H. Jessel, K.C., presided, sat for two and a half years, and at the end of that time presented a report which was, to say the least, vague and inconclusive. One of the questions it asked itself was: "Can Jews' College be relied on to supply a succession of men well qualified to carry out the duties which are required, according to modern conditions, from the clergy of the United Synagogue?" The answer to this question is contained in the following extract from

the report, the concluding paragraph of which has already been quoted :—

> " It has been suggested that a selection should be made of suitable young men of the age of seventeen or so, who could receive, at the cost of the Council of the United Synagogue, adequate secular and some Hebrew training at the English Universities (London or Oxford or Cambridge), and who could be sent in their vacations and at the expiration of their University course to a competent Jewish institution in England or abroad, in order to fully qualify themselves for their responsible office in Hebrew and Religious Knowledge. It is not, however, necessary from a practical point of view to discuss this question. **No one would wish to abolish Jews' College ; on the contrary, the United Synagogue has every reason to be grateful to that institution for the many men, who have become ministers of constituent synagogues, who were educated within its walls. The United Synagogue regards Jews' College with the greatest goodwill, and looks to it to supply in the future a succession of ministers, as it has in the past."**

This is the one illuminating feature of the report. Nothing could be clearer than that the United Synagogue looks upon Jews' College as absolutely indispensable. Why is it " not necessary from a practical point of view " to discuss the alternative scheme of training ministers ? Because the United Synagogue knows that it could only be realised by the

expenditure of a very much larger sum of money than it would ever dream of granting to Jews' College, or would ever be asked to grant; and it knows, moreover, that under this scheme it would get as ministers perhaps good classical scholars and able mathematicians, but men possessed of an altogether inadequate equipment of Hebrew and theological knowledge.

Two other questions the Committee asked itself: What changes in the administration of the College can be suggested? And what grant—and under what, if any, conditions—ought to be made?

The answer to the former of these interrogatories is contained in the six "conclusions" appended to the report. It is not necessary to enter here into an examination of these conclusions, based as they are, to no small extent, **on an inquiry into conditions that had ceased to exist by the time the Committee presented its belated report.** In the main they advocated the abolition of the Preparatory Class at the College and the training of the students in charitable work, and further made the superfluous recommendation that "in addition to the existing curriculum, all students be taught to read efficiently the Law and read and intone the services." The conclusions were sent, in accordance with a vote of the Council, to the authorities of Jews' College, and the readiness of that institution to meet, as far as was practicable, the views of the United Synagogue was displayed in the following reply, which may be quoted in full :—

> *The Council of Jews' College, recognising that the acquisition of Jewish learning by aspirants to the Jewish ministry is of paramount importance, regards it as the essential work of the College to provide a full theological training for its students. The Council cannot pronounce on the desirability, or the reverse, of abolishing the Preparatory Class until the experiment which it has been conducting since October, 1908,*

shall have been concluded. The Council points out that the students are being, and have been ever since the College was established, taught efficiently to read the Law and read and intone the Services, and the Council will continue to take every means to maintain the efficiency of this teaching. The Council recognises the desirability of obtaining opportunities for reading the Services and the Law, and will welcome the co-operation of the United Synagogue in this direction. The Council is of opinion that the number of subjects already taught at the College, which are indispensable for the training of Jewish theological students, does not allow of opportunities for the arrangement of the suggested lectures on social subjects; but the Council thinks that such steps should be taken for the practical training and theoretical teaching of the students, who have passed the Principal's examination of fitness for the ministry, in charitable work, as may be determined upon after consultation with the representatives of the United Synagogue.

Here is ample evidence that the College is willing enough to serve the special requirements of the body that looks to it for a regular supply of ministers. Regarding these special requirements we shall say nothing further than that the United Synagogue Council looks upon the minister and his qualifications in a rather peculiar light. But in this connexion some remarks made upon the subject by one of the leading organs of Jewish thought on the Continent may be of interest. Commenting on the category of ministerial requisites as set out in the Report of the Committee, *Der Israelit*, in the course of a scathing article in its issue of February 24th, 1910, observed :—

> This part of the report shows with sufficient clearness the fashion in which the Committee pictures to itself the ideal minister. The idea that it is only through ignorance that English Jews desert their faith, and that it is the chief necessity of the spiritual leaders of the community to possess a deep and profound scholarship, coupled with general culture, does not appear to find place in their minds, as little, indeed, as that the Jewish *Gemilluth Chesed* is the natural requisite for a Rabbi.

But what of the grant, which—having regard to the facts that the College is recognised as indispensable to the United Synagogue, that no serious fault could be found with its administration, and that it is in sore financial straits—ought in common fairness to be augmented? "The question of the grant," says the report, "depends, of course, to some extent upon the financial condition of the United Synagogue. It is obviously impossible, having regard to that condition, for the Council of the United Synagogue to increase the grant at the present time . . . . They think that the Council should continue the grant at its present amount of £200 per annum." But why, may it be asked, is an increase "obviously impossible"? Where is the unsatisfactory financial condition of an institution that can spend annually over £5,000 on charitable and educational objects? Why, the United Synagogue is, from the financial point of view, the most prosperous institution in the community, for it can not only pay its own expenses, but can contribute liberally to those of other bodies.

The subvention to Jews' College should rightly be ranked as a **"primary charge"** in the Budget of the United Synagogue, and should be voted before any of the other public obligations, with which that institution has so honourably burdened itself, are discharged. The executive, however, in spite of the admissions contained in the Committee's report, evidently still consider it in the light of a luxury rather than a necessity; and so, at the meeting of the Council held on February 1st, 1910, when the report was discussed, Mr. Jessel moved that the grant to the College should be continued at the existing rate. This motion was put to the meeting, and was only carried by a **majority of one,** the official figures being 22 for and 21 against. This at any rate is clear proof that there was a large body of opinion on the

Council that was not afraid to express its conviction that the United Synagogue was not doing its duty either by the College or by itself.

Once again the matter was brought before the Council—at the "Budget" meeting on March 8th. On this occasion, however, more than one consideration (which it is undesirable to enter into here) militated against the success of Mr. Adolph Tuck's amendment to the recommendation of the Finance Committee, by which he sought to have the grant raised to £500, and after a perfunctory discussion the amendment was defeated.

And there the matter stands to-day. On May 8th, 1878, the United Synagogue Council voted a subvention of £200 a year to Jews' College; on March 8th, 1910, thirty-two years later, the Council continues the grant at exactly the same rate.

What a contrast between this parsimony and the enlightened action of the Berlin community! In the present year's Report of the *Lehranstalt für die Wissenschaft des Judentums*, one of the two institutions in the German capital engaged in the training of ministers on the lines of Jews' College, each of them at about the same annual expenditure, the Council records (p. 10) that the Jewish Congregation of Berlin has this year increased its annual subvention from 8,000 marks (£400) to 12,000 marks (£600), while other communities, such as Frankfort, have also increased their subventions. Comment is needless.

VI.—AN APPEAL TO THE COUNCIL.

CERTAIN amount of new blood has recently been infused into the Council of the United Synagogue, and with it, we may hope, a new outlook on the essential needs of the community has dawned. Assuredly it is time that we grappled in an earnest and practical spirit with the problems that confront us. In England to-day traditional Judaism stands sorely in need of a revival, and where are the men who shall effect it? We shall not find them by continuing the starvation policy we have hitherto adopted.

The late Rev. S. Singer, one of the most distinguished products of Jews' College, is generally regarded as having personified the ideal of an Anglo-Jewish minister. It was the training he received at the College that enabled him to use his remarkable gifts to the best advantage of the community, and he will always stand out as a striking example of what Jews' College has done and can do for Anglo-Jewry.

Our present ministers are a capable body of men, imbued with a high sense of their obligations towards the community; but they were trained to cope with far less rigorous conditions than those which now prevail. It is only within the last two or three years that Reform has made any real progress in this country, but it is now making up for lost time. Unless some

extraordinary counter-effort is made, its inroads upon Orthodoxy will become more and more effective every year, and none the less effective because indirect.

Well, we of the present generation must do the best we can, fortified by whatever spiritual armour we can command, to resist at once the attack and the invitation. But what of the next generation? It is they who will have to determine the crisis one way or the other. How are we helping them to arrive at a decision?

We shall be playing into the hands of Radical Reform if we ensure that our future religious leaders shall be provided with the minimum of equipment, and if we continue in our refusal to hold out any inducements by which the best intellects in the community might be moved to enter the ministry. When we refer to the "minimum of equipment," we do not imply that the standard now reached by Jews' College is by any means low; under the wise and vigorous direction of the Principal, Dr. Büchler, a scholar of European reputation, it is being raised as high as the resources of the College allow. What we mean is that, for all the interest taken in the College by the United Synagogue and by the Jewish public in general, it might be very much lower, and we maintain that **the funds at the disposal of the College are by a long way insufficient to attract, from an educational point of view, students from every class of Society.** This is a matter which is naturally approached with some diffidence. There is no reason why poor men should not enter the ministry in as great numbers as men of means, and there is no reason why they should not make just as good ministers. But one is entitled to ask why it is that in our community, in striking

contrast to other religious bodies, the clergy are recruited almost exclusively from one class. Why do not men of wealth and position, possessing the influence and the opportunities for general culture with which their good fortune has endowed them, become Jewish ministers? The answer is, unfortunately, only too obvious. They can only obtain the necessary training at an institution which the community, with strange perversity, looks upon in the light of a charity—and as the least necessary of its charities.

Jews' College is not a charity, in the sense that the Board of Guardians and other bodies are charities. It is a public institution, from which the community itself derives the prime benefit. It acts, indeed, as a kind of spiritual insurance. Abolish it, substituting nothing in its place, and we have no security that our religion will endure against the forces that assail it from within and without.

"*The community,*" said a prominent English Jew a few years ago, "*does not realise the importance of Jews' College.* "*Without adequately trained ministers, no religion nowadays* "*can prosper and develop. It is obvious when so put, but* "*people do not realise it, and still less what it implies. It* "*implies the necessity for very large funds indeed, and very* "*large endowments. Indifference and neglect never helped* "*any cause and institution yet; if we need to be improved, it* "*is no starvation diet that will do it. Stuff us with money, and* "*we shall blossom as the rose.*" These words might well be inscribed at the foot of the report presented by the United Synagogue's Committee of Inquiry.

Unfortunately, the evil of the United Synagogue's apathetic attitude in this matter does not end with its own refusal of a just and proportionate contribution. The stigma which, by implication,

is thus cast upon the College has undoubtedly a considerable effect upon the subscriptions from the general public. "Why," they ask, "should we be expected to contribute more generously when the institution that derives the greatest benefit from Jews' College sees no reason to grant more than a paltry subvention? There must be more in this than meets the eye; something must be radically wrong with the College." But the only thing that is radically wrong with the College is its financial position; the United Synagogue's own report is proof enough of that. Indeed, it is because the authorities at Jews' College have shown themselves so keen during the last year or two to effect improvements that they have incurred liabilities beyond their means; and surely it is only fair that the institution in whose chief interest these liabilities have been incurred should be called upon to meet them in some measure.

Further, it is in the highest degree undesirable that an institution such as Jews' College should be for the greater part dependent upon the wayward chance of public subscriptions, fluctuating from year to year according to the acquisition or loss of a wealthy benefactor, and necessitating constant appeals. **It is a bad thing for the College to lead a hand-to-mouth existence of this kind.** Even from the point of view of the students, such conditions operate detrimentally. What manner of *esprit de corps* can be fostered in an institution that has constantly to be passing round the hat?

What Jews' College wants is a steady and sufficient income, derived for the most part from endowments and public subventions. These latter should be granted as by right, and not as by courtesy or as charitable doles.

Sixty years ago, when the movement was set on foot for the establishment of a ministerial college that should supply the

need for English preachers, the *Jewish Chronicle*, commenting on the scheme, observed :—

> The objection which our proposal will meet with is, no doubt, "Where are the funds to come from for erecting such an institution?" Our answer is simply that every congregation will gladly contribute to the establishment of an office which will, and must, ultimately lead, not only to the moral improvement of the congregation, but likewise to the increase in the Synagogue funds, there being no doubt that the Synagogue would be better attended, and its frequenters be more liberal in their offerings, if a soul-stirring lecture appealed to their hearts and their purses, exhorting the audience to ameliorate their moral and religious condition, and representing to them the character of Jewish emancipation in its proper light—emancipation of the mind from the bondage to which ignorance and prejudice have chained them.

Allowing for changed conditions, we may say that these words are as true to-day as they were in 1849. But the obligation to which they point still remains unfulfilled. We may quote once more from the same journal—this time from its issue of May 6th, 1910. Here we have the matter in its latter-day aspect caustically summarised :—

> In its incompleteness of equipment, the neglect of the community, the puerile prescriptions for increased efficiency which are thrown into its letter-box at the instance of communal organisations, it [Jews' College] mirrors the half-fought battle of Anglo-Jewry with its modern environments, the decay of the religious spirit among us, the narrowness and purblindness of some of our appointed chiefs. . . . The time has come—is long over-past—when we should cease to treat the College as a philanthropic institution, to which we fling an occasional and unwilling dole. The College ought to, and must, become the fountain-head of a new inspiration for English Judaism. *The spectacle of a body of official Jews haggling over a gift of two hundred pounds to its only seminary is a measure of the religious demoralisation which has overtaken the community.*

Will the Council of the United Synagogue now perform the duty that lies so clearly before it ? It is, in truth, a small thing that is asked. At the last Budget meeting of that body the Treasurer of the College, with great moderation, merely proposed that the subvention should be raised to £500 a year, when with perfect reason and justice he might have demanded a far larger grant. Merely £500—a trifle over £30 from each of the sixteen constituent synagogues ! And yet it was refused. And yet **"the United Synagogue regards Jews' College with the greatest goodwill, and looks to it to supply in the future a succession of ministers, as it has in the past."** What subtle irony !

VII.—THE OBLIGATIONS OF WEALTH.

WORD, in conclusion, to the Anglo-Jewish public, or rather to that section of it which enjoys the privileges, and should be ready to meet the obligations, of wealth. We have spoken of endowments as one of the main sources from which Jews' College should derive its income. Those who study the "Wills and Bequests" columns of the newspapers cannot fail to be struck by the large sums that testators of other denominations are constantly leaving to institutions for the advancement of religion and learning. How often do we read of considerable legacies for similar purposes from Jews? This is an anomaly strange enough when we compare the practice of Jews and Christians in this country, and perhaps stranger still when our own position in this matter is contrasted with that of our co-religionists on the Continent and in the United States. It is not, however, likely to disappear until it is clearly realised that the spiritual welfare of Anglo-Jewry is in the most intimate manner bound up with the prosperity of the College. Is it, we wonder, too much to hope that these and the foregoing remarks will meet the eye of some wealthy member of our faith, who would desire to be remembered hereafter as having conferred a signal benefit on the Judaism we all hold so dear?

"*Ever since I have given any thought to questions affecting*
"*the welfare of our community, I have been on the side of those*
"*who believe that nothing will so much tend to the preservation*
"*and spread of a Judaism, at once sound and enlightened,*

" among ourselves, and nothing will so greatly contribute to " raise the Jewish people in the esteem of their neighbours, as " a zealous and cultured clergy, a clergy who deserve the " confidence of their community, and are capable of inspiring " others with high and noble ideals. Of course something more " is needed to achieve such a result than merely wishing for it. " To build up a good Jewish clergyman is a long and costly " process. He himself must bring a certain amount of natural " aptitude, much industry, and a great love for his calling—the " most sacred of all pursuits : but be requires, in addition, many " years of varied and arduous training, and during all these " years he must be supported in a respectable fashion, and the " cost of this it is only fair that the community should chiefly " bear, especially as most of the candidates for the ministry are " not in a position to do so themselves. For my part, I regard " it as one of the greatest privileges of my life to have been " blessed with the means of rendering some little help to the " great and sacred cause which this institution represents."

These notable and inspiring words were uttered ten years ago, at the opening of the present premises of Jews' College, by one of the greatest benefactors the College has ever possessed—the late Charles Samuel. They deserve to be taken to heart by every English Jew and Jewess to whom Judaism stands for something more than a label, and who would wish to see our hallowed faith flourishing as vigorously in the present and the future as it has in former days.

We have priceless traditions that are surely worth preserving. Let us then see to it that the task is entrusted to the hands of capable and efficient guardians, so that we may leave to our children a heritage unimpaired by misuse or neglect.

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